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THE EASY WAY TO READ & WRITE HIEROGLYPHICS

Third edition

by

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PREFACE

We present this pocket book to everyone who would like to have a simplified idea concerning the ancient Egyptian language called Hieroglyphics.

To everyone who has been fascinated by those inscriptions and figures on the walls of the ancient Egyptian Temples and Tombs, and to everyone who has been thrilled by the papyrus scrolls which are found in Museums all over the world, to them, we present this pocket book, which gives a simplified idea of that language which came into being before the year 3.200 B.C., but which, nevertheless, has with its figures and its meanings, kept the world in awe to this day.

We hope that in presenting this book in this form, we have helped give whoever has acquired it, the simplified information which he has hoped to have concerning Hieroglyphics.

Second edition;

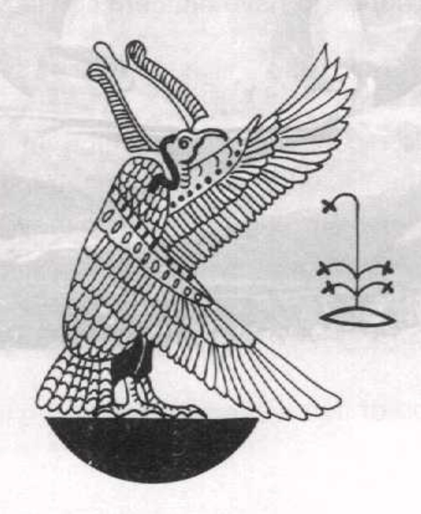
This new edition contains a translation of the Greek text engraved on the Rosetta stone to commemorate the first anniversary of the crowning of King Ptolmey V Epiphanes in the year 196 B. C.

Third edition;

The third edition of this work contains some little additions.

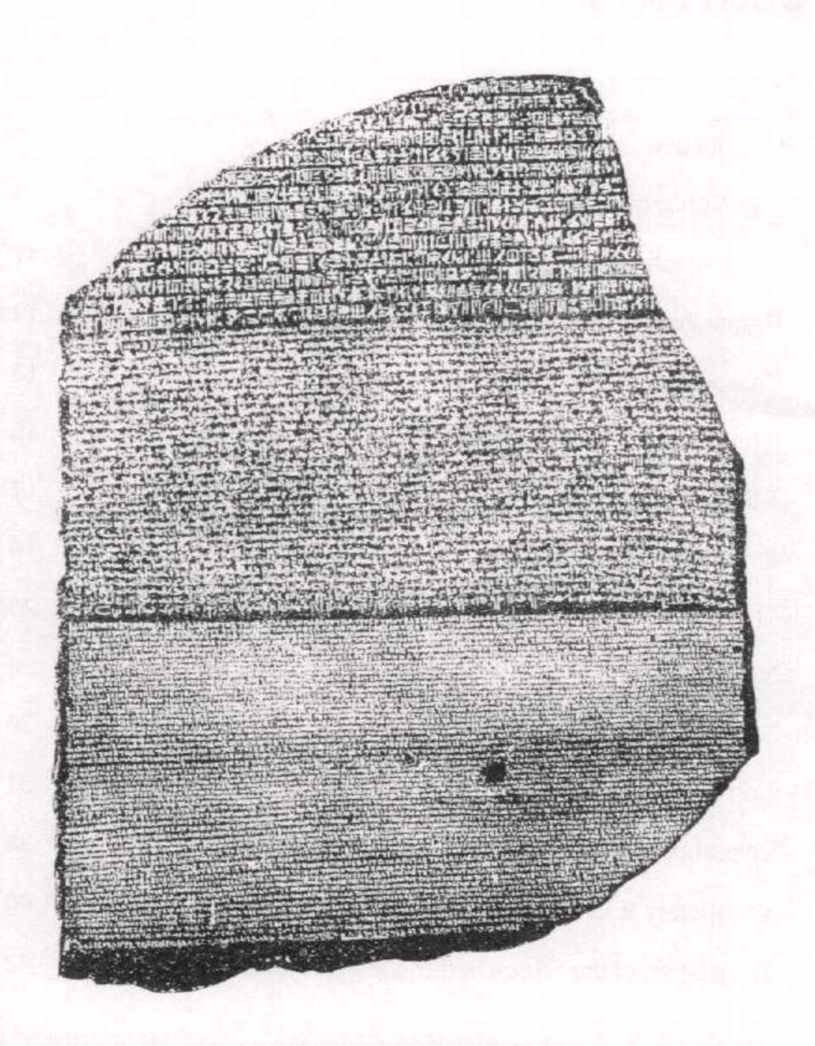


Symbol of lower Egypt



Symbol of upper Egypt

CONTENTS



Rosetta stone - British Museum

INTRODUCTION

The Ancient Egyptians gave a lot of care to their written language. They kept improving it, from time to time, and used it as a means to improve their livelihood. The Ancient Egyptian language had kept advancing in form over the Ancient times, but nevertheless, it had retained its original form, namely, Hieroglyphics; which had been used abundantly to cover the walls of the Tombs and Temples.

The word "Hieroglyphics" was of Greek origin, it was composed of two syllables "Hiero" meaning "Sacred" and "Glyphs" meaning "Sculptures", and although the archeologists have not been able to determine a specific date, yet they have agreed that Hieroglyphics had been in use before the year 3.200 B.C.

The Hieroglphic language had remained a complete mystery until the discovery of the Rosetta Stone[1] in the year 1799 A.D. on it were the inscriptions of Ptolemy the fifth in Greek language, as well as Hieroglypic and Demotic[2]. The archeologists, headed by Champylion, used the Greek language, then known to them, as a key to decipher the Hieroglyphic language.

The Heiroglyphic language is rich with figures and signs, and although it originally contained an alphabet, yet the words were not solely formed of that alphabet, for the Hieroglyphic language contained determinatives; which aided in specifying the meaning of the words. However, in lots of cases those determinatives were

1. Now on exhibit in British Museum
2. Simplifed dialect used by ancient egyptians at a later date.

used to form the words and as such some determinatives came to be formed of one or more syllables.

The Hieroglyphic language owes a lot of its fascination to the abundance of figures and signs it contained. That, added to the talent of the Ancient Egyptians which had enabled them to carve out their work of art.

It is due to the Richness of the Hieroglyphic language, that the Ancient Egyptian had been able to omit a lot of vowels, and instead, had written the original letters of the word aided by its determinatives. That, however, did not affect our knowledge of the true meaning or pronounciation of the word as it had been known at the time.

There remains one fact worthy of observation, that being that whether we cherish this language for its work of art, or for the great knowledge it contains, we can only admire and respect the Ancient Egyptian for supplying us with this great and fascinating language.

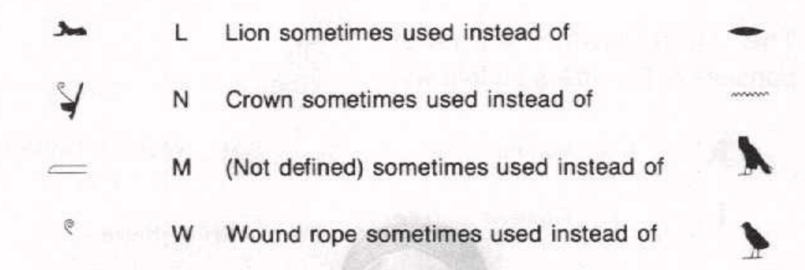
THE ALPHABET

The Hieroglyphic alphabet consists of 24 letters as follows:

Letter	Sign
A (3)	Vulture
I	Flowering reed Leaf
Y	Two Seeds
Ā (c)	Forearm
W	Quail Chick
B	Leg or Foot
P	Stool
F	Horned Viper
M	Owl
N	Water Line
R	Mouth
H	Seed Shelter
Ḥ	Wick of Twisted Flax
KH (Ḫ)	Sieve
CH (H̱)	Animal Belly
S	Cord
SH (Š)	Pool
Q (Ḳ)	Hill
K	Basket with Handle
G	Stopper of Jar
T	Half Loaf of Bread
TcH (Ṯ)	Tethering Rope
D	Hand
DJ (Ḏ)	Snake



In Addition we have:



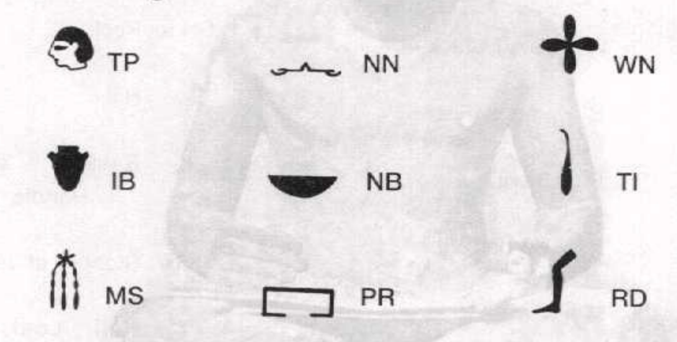
L Lion sometimes used instead of

N Crown sometimes used instead of

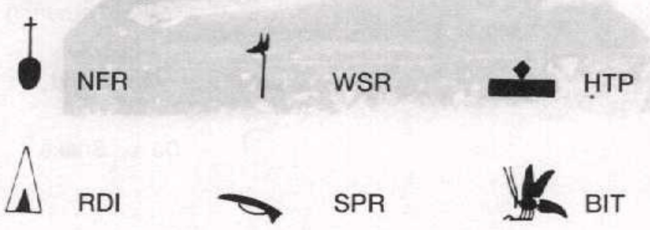
M (Not defined) sometimes used instead of

W Wound rope sometimes used instead of

Biliteral signs:

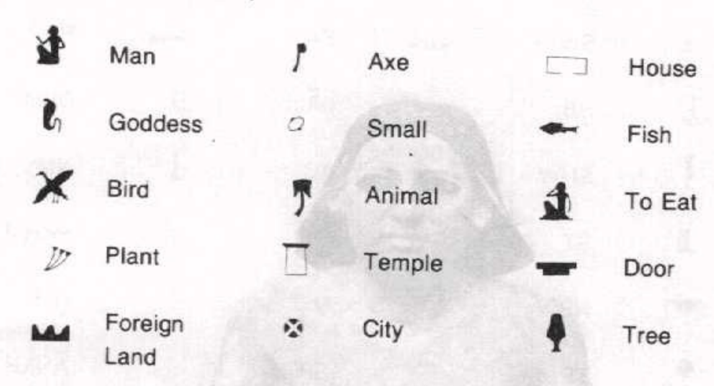


Triliteral signs:



DETERMINATIVES

As previously mentioned, the Hieroglyphic language contains determinatives, which help define the meaning of a word and is symbolic, for example:



In addition there are other determinatives, pronounced in phonetic syllables, which could convey (alone) or with the help of other letters or figures some specific meaning:



The Hieroglyphic language, like all the other languages, had its basic grammar rules, which were used in forming simple or compound sentences, or with regard to tenses. It also contained prepositions etc....

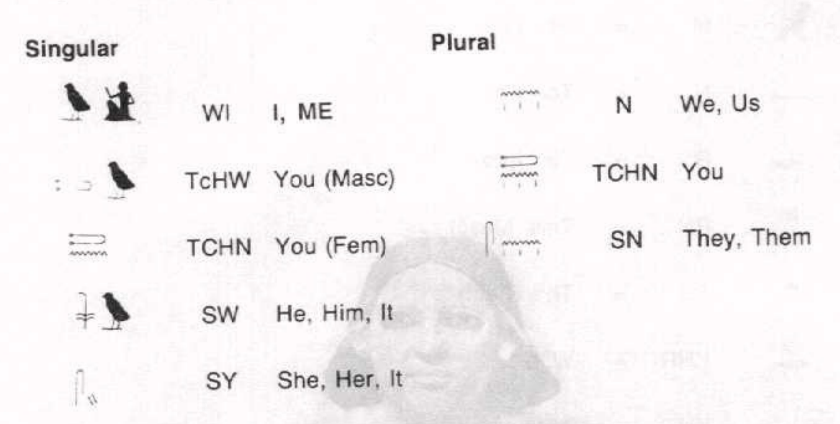
Prepositions:

Hieroglyph	Transliteration		Meaning
	M	=	Of - With
	N	=	To - For
	R	=	To - Into
	PN	=	This (Masc)
	TN	=	This (Fem)
	KHR	=	With
	KHT	=	Through
	IMyTw	=	Between

Personal Pronouns:

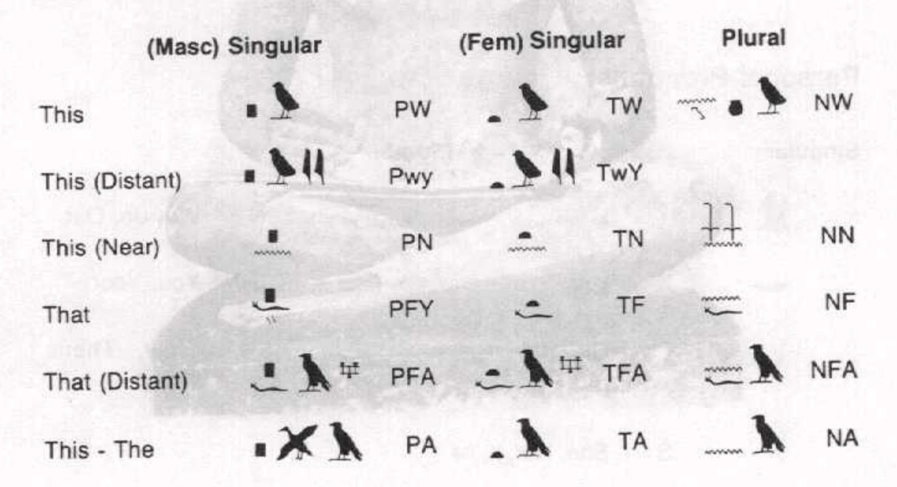
Singular			Plural		
	i	I		N	We, Us, Our
	K	you		TCHN	You, Your
	F	He, Him, His, It, Its		SN	They, Them, Their
	S	She, Her, it, its			

Dependant Pronouns:



Singular			Plural		
	WI	I, ME		N	We, Us
	TcHW	You (Masc)		TCHN	You
	TCHN	You (Fem)		SN	They, Them
	SW	He, Him, It			
	SY	She, Her, It			

Demonstrative Pronouns:



	(Masc) Singular		(Fem) Singular		Plural	
This		PW		TW		NW
This (Distant)		Pwy		TwY		
This (Near)		PN		TN		NN
That		PFY		TF		NF
That (Distant)		PFA		TFA		NFA
This - The		PA		TA		NA

Possessive Pronouns:

The Ancient Egyptians used Demonstrative pronouns PA-TA-NA by adding them to personal pronouns to form the possessive pronuons:

My =	Pay-i	Tay - i	Nay - i N
My =	(Masc) Singular 1st Person	(Fem) Singular First Person	Plural First Person



Interrogation Form:

NyMĀ	Who
NTy	Who - Which
KHFT	When
IKH	What
TNW	Where
IMY	Who - Which

Plural Form:

The Ancient Egyptians used the repetition of the determinative as plural form

NTR	NTRwY	NTRw
God	Two Gods	Gods

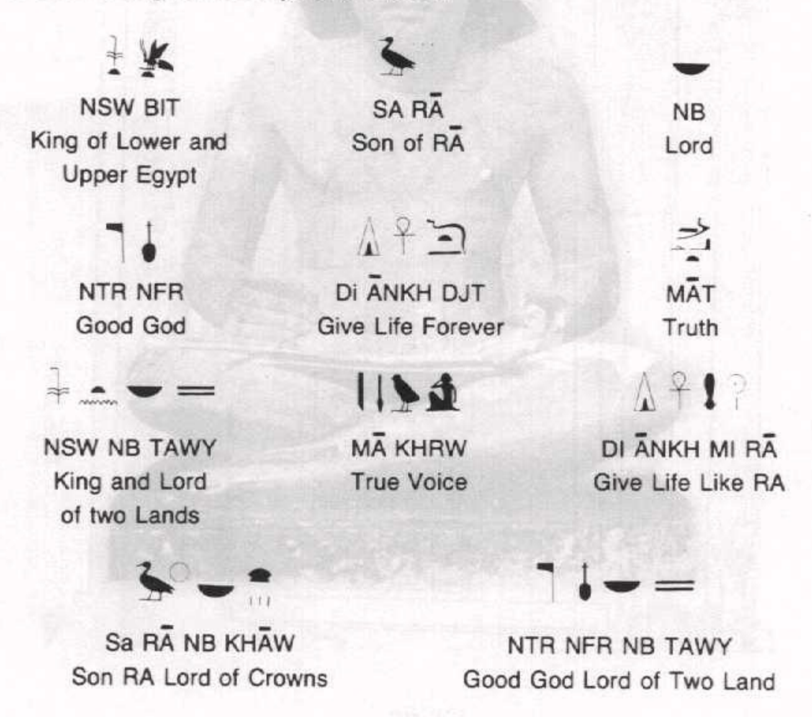
In some cases extra lines were added to achieve the plural form:

PR	PRwY	PRW
House	2 Houses	Houses

Titles

The Ancient Egyptians wrote the names of their Kings in an oblong frame, known as the Cartouche, thereby adding reverence and respect to those names. The word Cartouche, which is of french origin, was used by the soldiers of the French troops for the oblong containing the King's name, when they found the Rosetta Stone.

The Ancient Egyptians in addition to framing the name of their Kings in Cartouches, always preceded and followed the names of their King with respectful titles.



NSW BIT
King of Lower and Upper Egypt

SA RĀ
Son of RĀ

NB
Lord

NTR NFR
Good God

Di ĀNKH DJT
Give Life Forever

MĀT
Truth

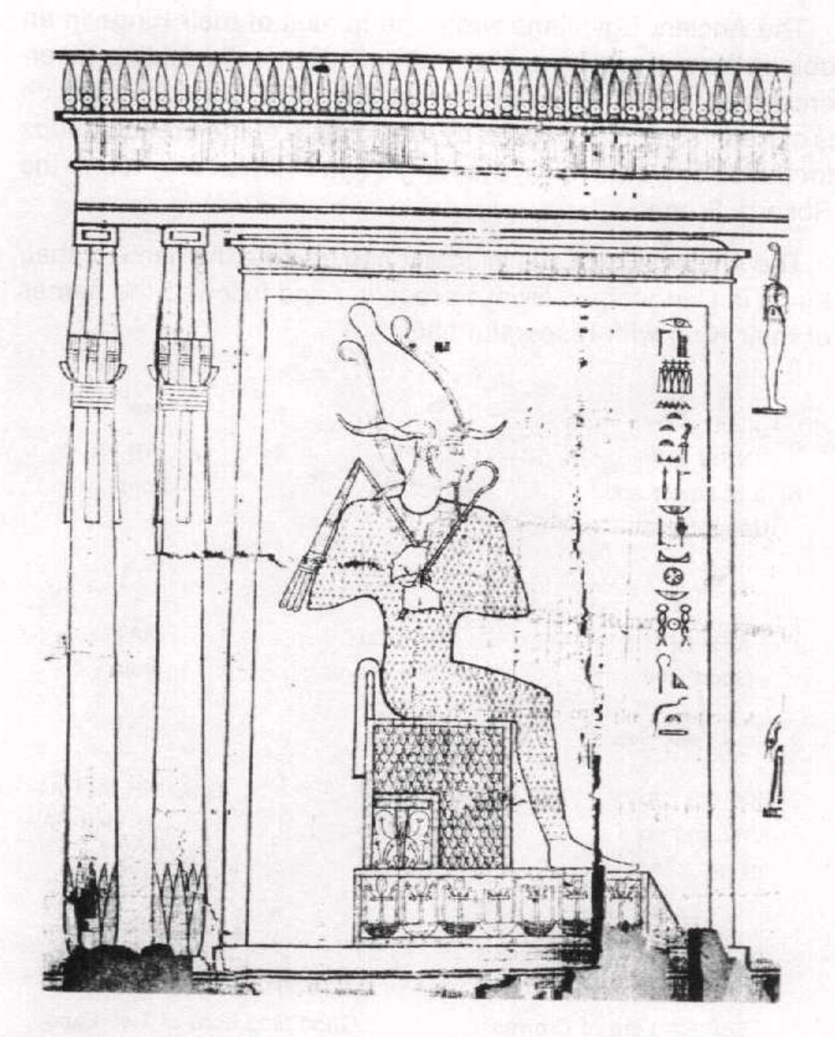
NSW NB TAWY
King and Lord of two Lands

MĀ KHRW
True Voice

DI ĀNKH MI RĀ
Give Life Like RA

Sa RĀ NB KHĀW
Son RA Lord of Crowns

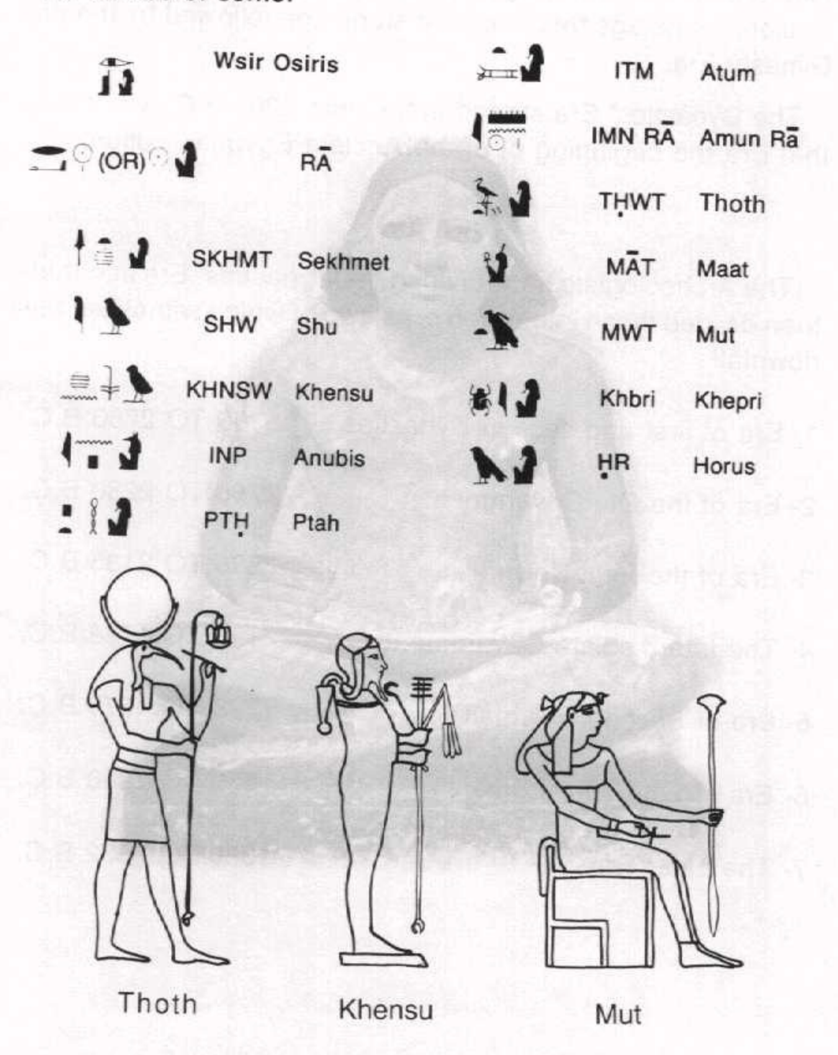
NTR NFR NB TAWY
Good God Lord of Two Land



Osiris

Ancient Egyptian Gods

The Ancient Egyptians had a number of Gods, we present here the names of some.



Transliteration	God	Transliteration	God
Wsir	Osiris	ITM	Atum
RĀ		IMN RĀ	Amun Rā
		TḤWT	Thoth
SKHMT	Sekhmet	MĀT	Maat
SHW	Shu	MWT	Mut
KHNSW	Khensu	Khbri	Khepri
INP	Anubis	ḤR	Horus
PTḤ	Ptah		

Thoth Khensu Mut

The Names of the Kings

The Archeologists have divided the Ancient Egyptian history into several eras starting since the year 5000 B.C. during the Ancient Stone age then the later stone age followed by the pre-Dynasty Era.

The Dynasties' Era started in the year 3200 B.C., we conider that Era the beginning of of the Ancient Egyptian culture.

The Archeologists have divided the Dynasties' Era into thirty, then divided those into seven eras, two of which witnessed their downfall.

1- Era of first and second Dynasties	3200 TO 2780 B.C.
2- Era of the Old Government	2780 TO 2280 B.C.
3- Era of the First Downfall	2280 TO 2135 B.C.
4- The Intermediate Government	2135 TO 1778 B.C.
5- Era of Second Downfall	1778 TO 1570 B.C.
6- Era of Later Governments	1570 TO 1080 B.C.
7- The Later Era	1080 TO 332 B.C.

The start of the first dynasty marked Egypts' becoming a unified government ruled by one King Mina (Nermer).

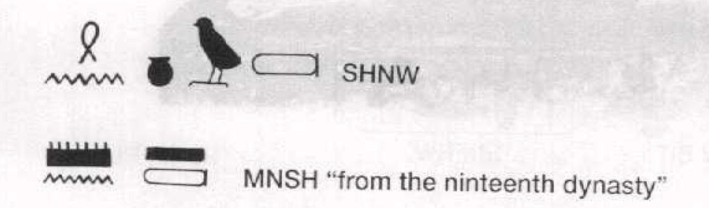
Since that date the kings started inscribing their names framed in Cartouches. Most of the Ancient Egyptian Kings maintained two names one "NSW BIT" i.e. King of Upper and Lower Egypt and the other "SA RA" i.e. son of sun.

We include here, some of the names of the famous Ancient Egyptian Kings preceded by the first or last title.

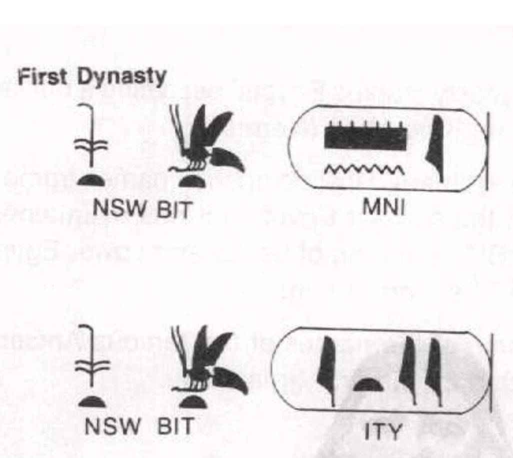


The name of the king was written in ovals called a Cartouche.

The Egyptian used two words to called the Cartouche:



First Dynasty

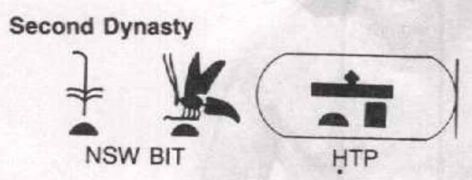


NSW BIT MNI MENA

NSW BIT ITY ETI



Second Dynasty



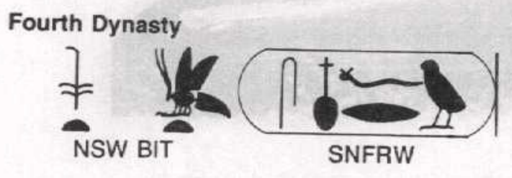
NSW BIT HTP HOTEP

Third Dynasty

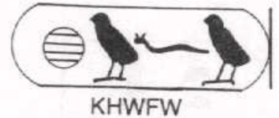


NSW BIT ZSR ZOSER

Fourth Dynasty



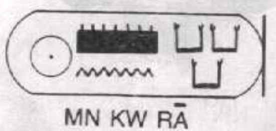
NSW BIT SNFRW SENEFRU

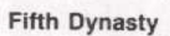
NSW BIT — KHWFW — KHUFU

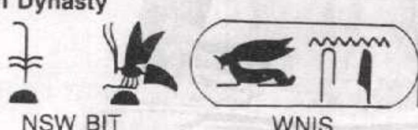
NSW BIT — KHĀ F RĀ — KHAF RĀ

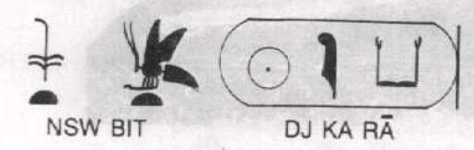
NSW BIT — MN KW RĀ — MEN KERA



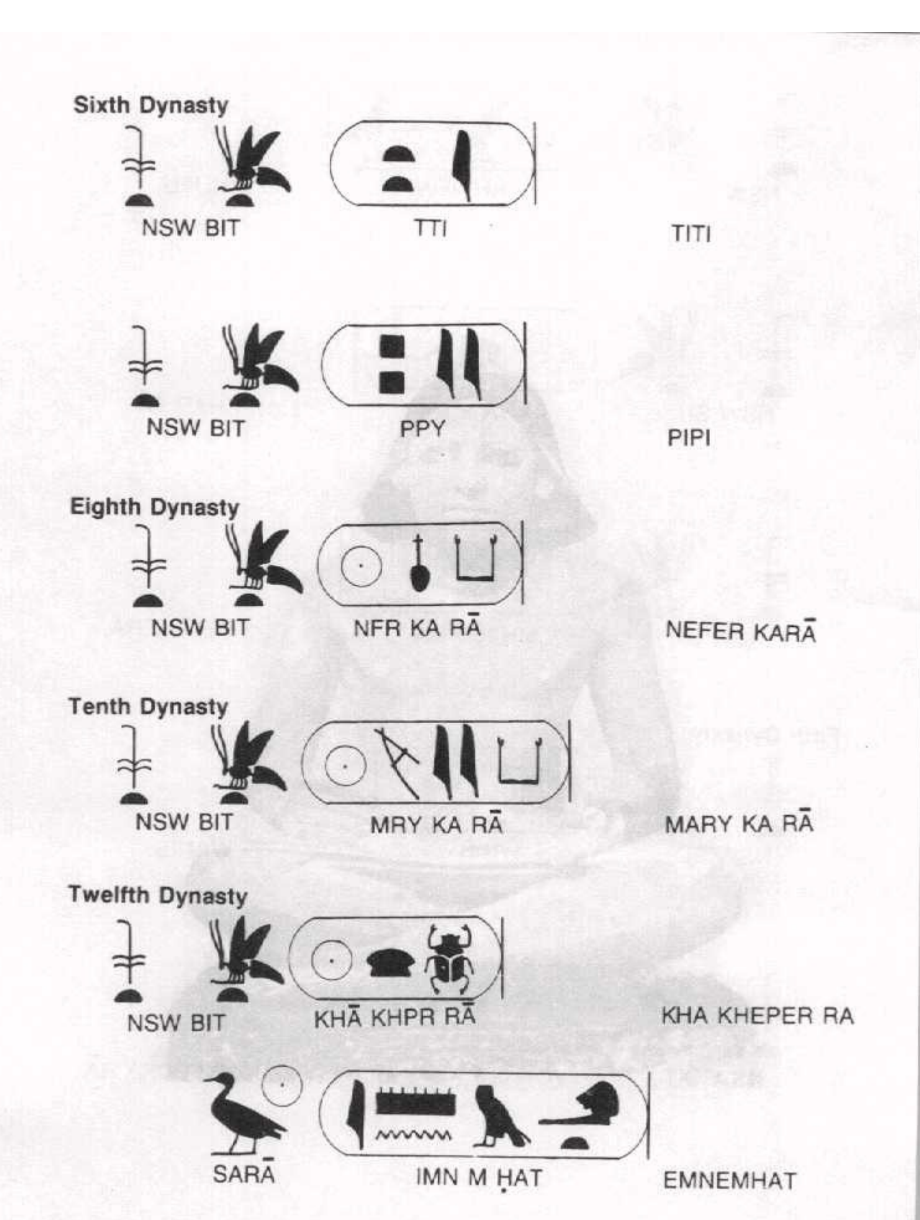
Fifth Dynasty



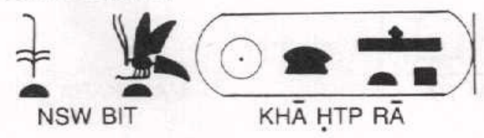
NSW BIT — WNIS — WANIS



NSW BIT — DJ KA RĀ — DJ EDKA RĀ

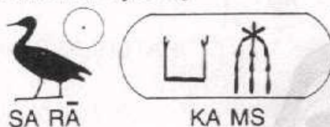

Sixth Dynasty
NSW BIT
TTI
TITI
NSW BIT
PPY
PIPI
Eighth Dynasty
NSW BIT
NFR KA RĀ
NEFER KARĀ
Tenth Dynasty
NSW BIT
MRY KA RĀ
MARY KA RĀ
Twelfth Dynasty
NSW BIT
KHĀ KHPR RĀ
KHA KHEPER RA
SARĀ
IMN M ḤAT
EMNEMHAT

Thirteenth Dynasty



NSW BIT — KHĀ ḤTP RĀ — KHA HOTEP RĀ

Seventeenth Dynasty



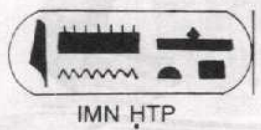
SA RĀ — KA MS — KAMES

Eighteenth Dynasty



SA RĀ — AMS — AHMUS





SA RĀ — IMN ḤTP — AMEN HOTEP



SA RĀ — T̲ḤWT MS — TOHOTMUS



NSWBIT MĀT KA RĀ

MAATKARA




SA RĀ KHNMT IMN
ḤAT SHPSWT

HATCHEPSUT




SA RĀ IKHN ITN

EKHNATON




NSW BIT
ḤTP

IMN ḤTP NTR
ḤKA WAST

AMENHOTEP



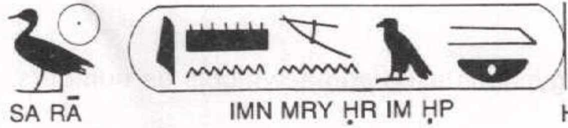

NSW BIT NB KHPRW RĀ

NEB KHPRU RĀ



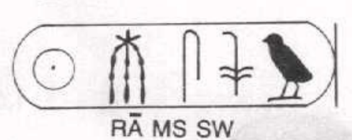

SA RĀ TUT ĀNKH IMN

TUT ANK AMON

SA RĀ IMN MRY ḤR IM ḤP HOUR MOHEB

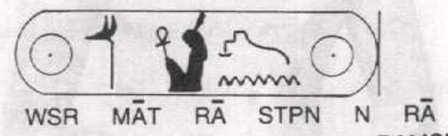
Ninteenth Dynasty

SA RĀ RĀ MS SW RAMSES (1)




SA RĀ RĀ MS SW RAMSES II

NSW BIT WSR MĀT RĀ STPN N RĀ

RAMSES II

Numerals

The Ancient Egyptians used some symbols as numbers

1	
10	
100	
1000	
10,000	
100,000	
1,000,000	

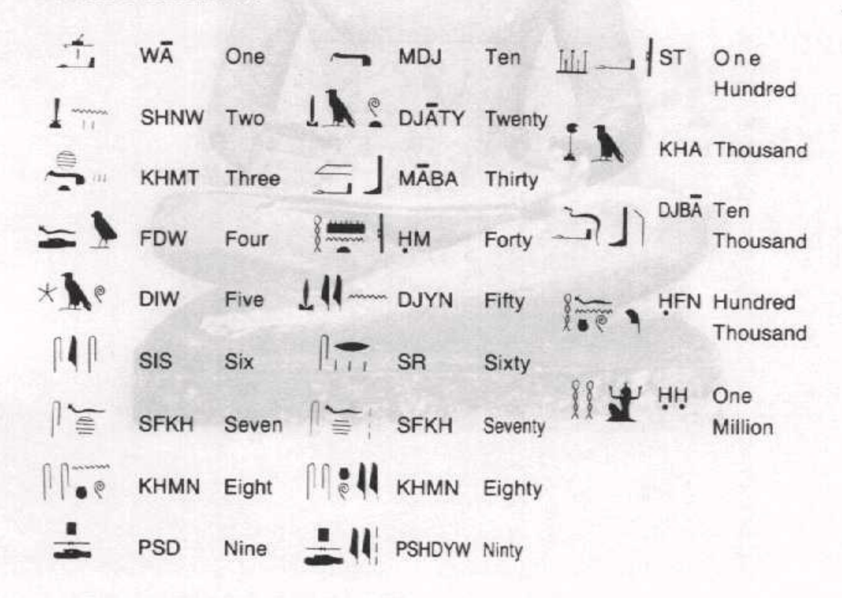
Example

= 4

= 30

= 200

= 3,000



Written Numbers

WĀ	One	MDJ	Ten	ST	One Hundred
SHNW	Two	DJĀTY	Twenty	KHA	Thousand
KHMT	Three	MĀBA	Thirty	DJBĀ	Ten Thousand
FDW	Four	ḤM	Forty	ḤFN	Hundred Thousand
DIW	Five	DJYN	Fifty	ḤḤ	One Million
SIS	Six	SR	Sixty		
SFKH	Seven	SFKH	Seventy		
KHMN	Eight	KHMN	Eighty		
PSD	Nine	PSHDYW	Ninty		

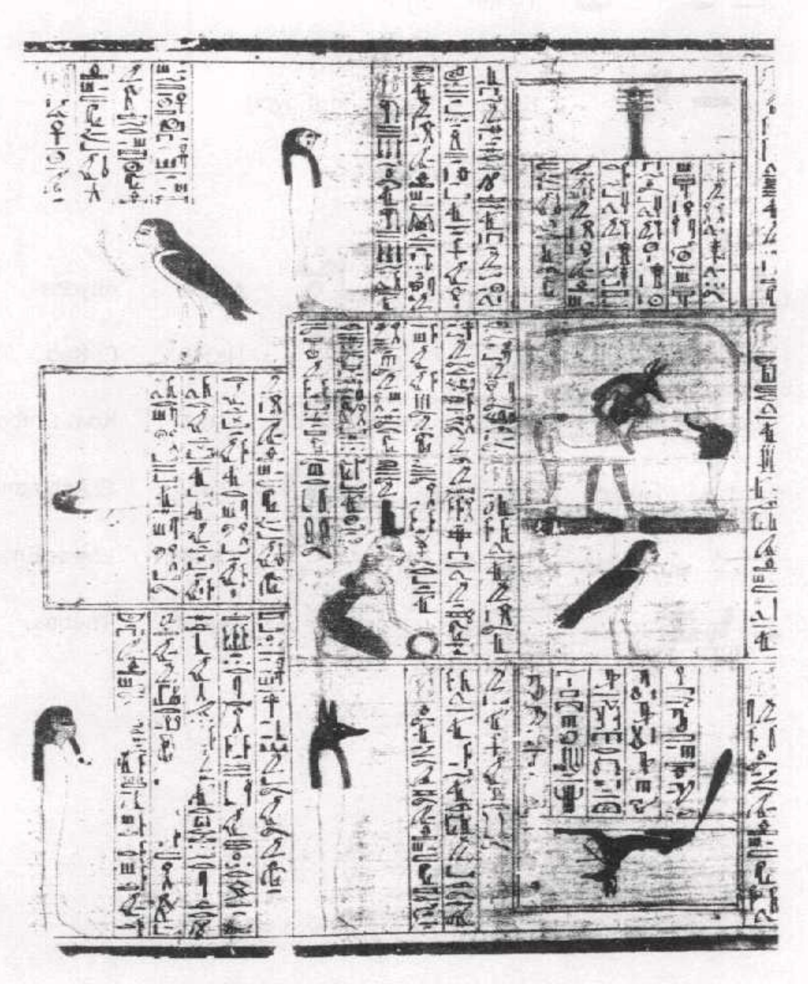
The Names of some Cities and Suburbs

TA-MRI Egypt

KMT Blackland (Egypt)

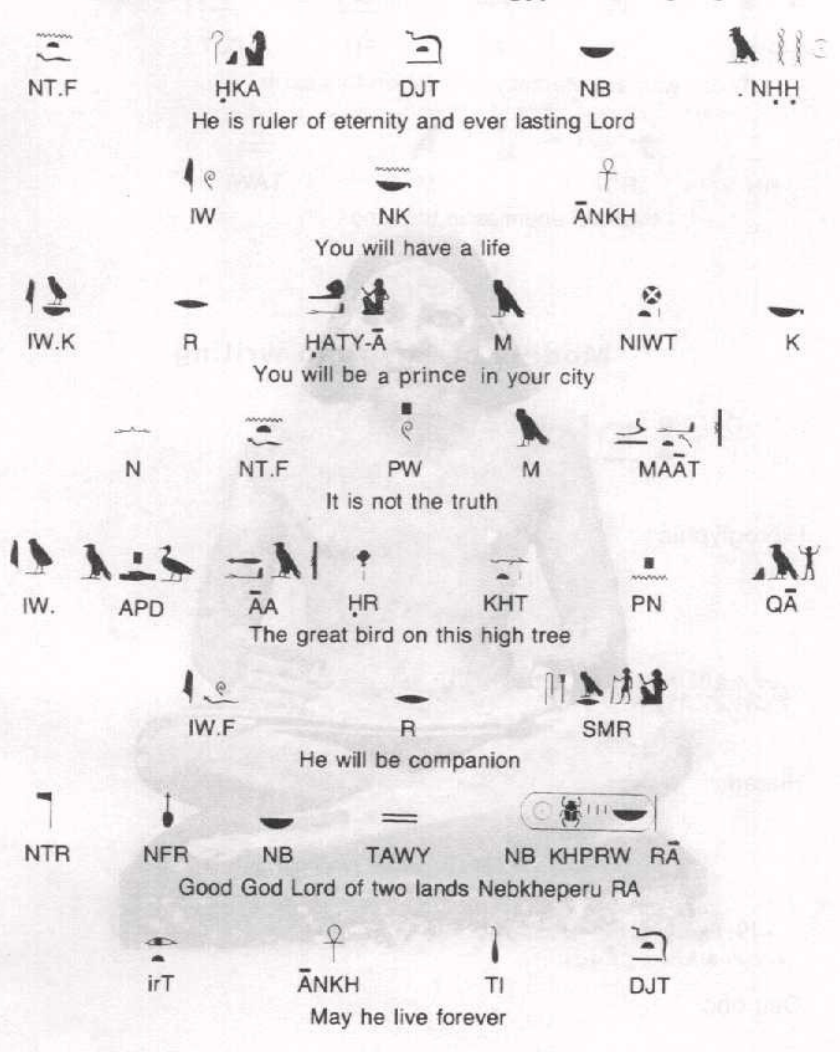


IWNW	Heliopolis	ABDW	Abydos
IWNY	Armant	NKHB	El Kab
IWNYT	Esna	NBYT	Kom Umbo
IWNT	Dendera	WNW	El Ashmonin
SHMĀ	Upper Egypt	TA MḤW	Lower Egypt
KASH	Nubia	WAST	Thebes



Part of the Book of the Dead

Some Sentences from the Ancient Egyptian Language



NT.F   ḤKA   DJT   NB   . NḤḤ

He is ruler of eternity and ever lasting Lord

IW   NK   ĀNKH

You will have a life

IW.K   R   ḤATY-Ā   M   NIWT   K

You will be a prince in your city

N   NT.F   PW   M   MAĀT

It is not the truth

IW.   APD   ĀA   ḤR   KHT   PN   QĀ

The great bird on this high tree

IW.F   R   SMR

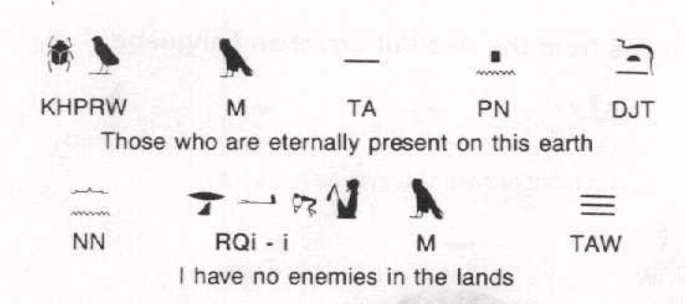
He will be companion

NTR   NFR   NB   TAWY   NB KHPRW RĀ

Good God Lord of two lands Nebkheperu RA

irT   ĀNKH   TI   DJT

May he live forever



Those who are eternally present on this earth

I have no enemies in the lands

Models of Egyptian writing

Hieroglyphic

Hieratic

Demotic

VOCABULARY
HIEROGLYPHICS - ENGLISH

A(3)

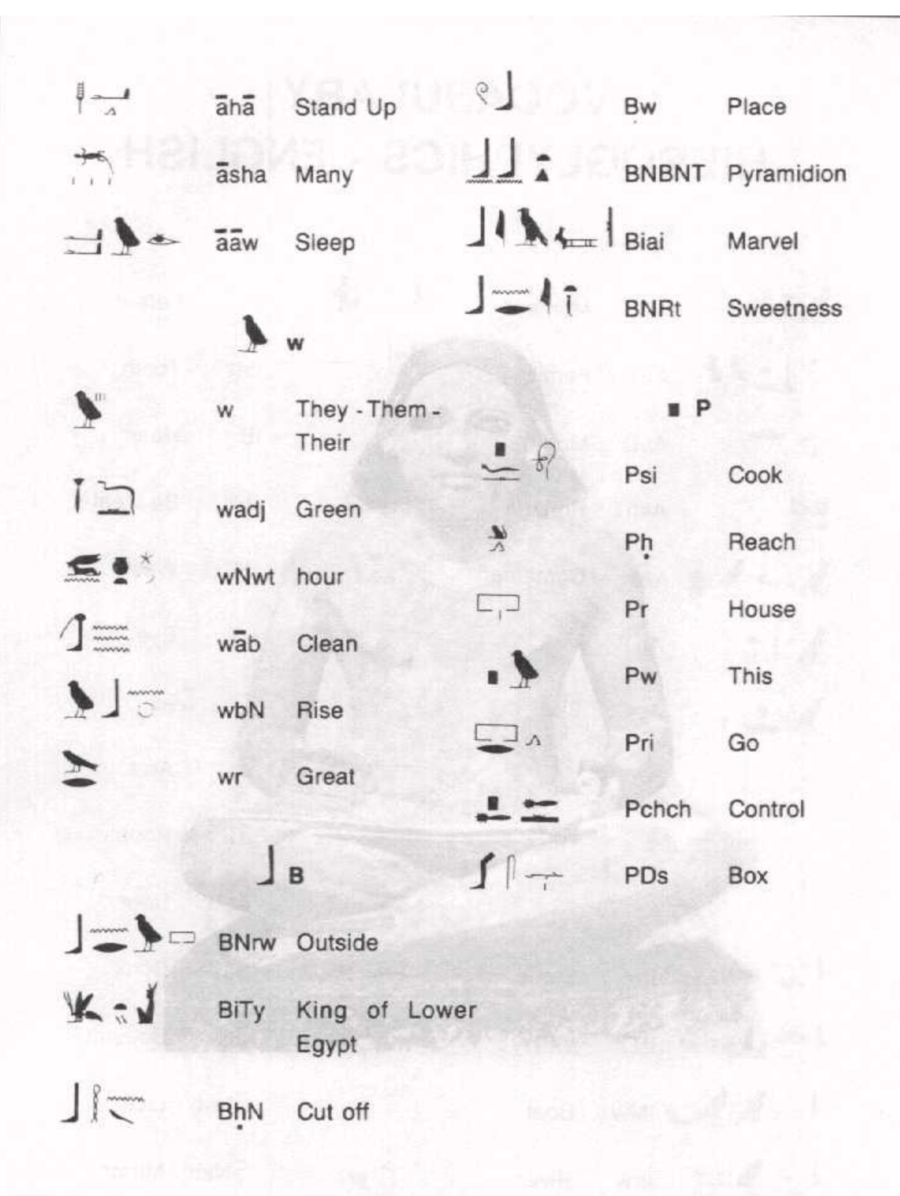
AT	Moment
AbT	Family
AbD	Month
AkhT	Horizon
AĀw	Container
AḥT	Field
ApD	Bird

i

iNr	Stone
iNT	Valley
iMw	Boat
itrw	River
it	Father
ibḥ	Tooth
iB	Heart
iMr	Be Deaf
iMNT	West
irT	Eye

Ā (c)

āa	Arm
āT	Room
āa	Door
āa	Donkey
āN	Beautiful
āNkh	Live
āNkh	Mirror



Transliteration	Meaning
āhā	Stand Up
āsha	Many
āāw	Sleep

w

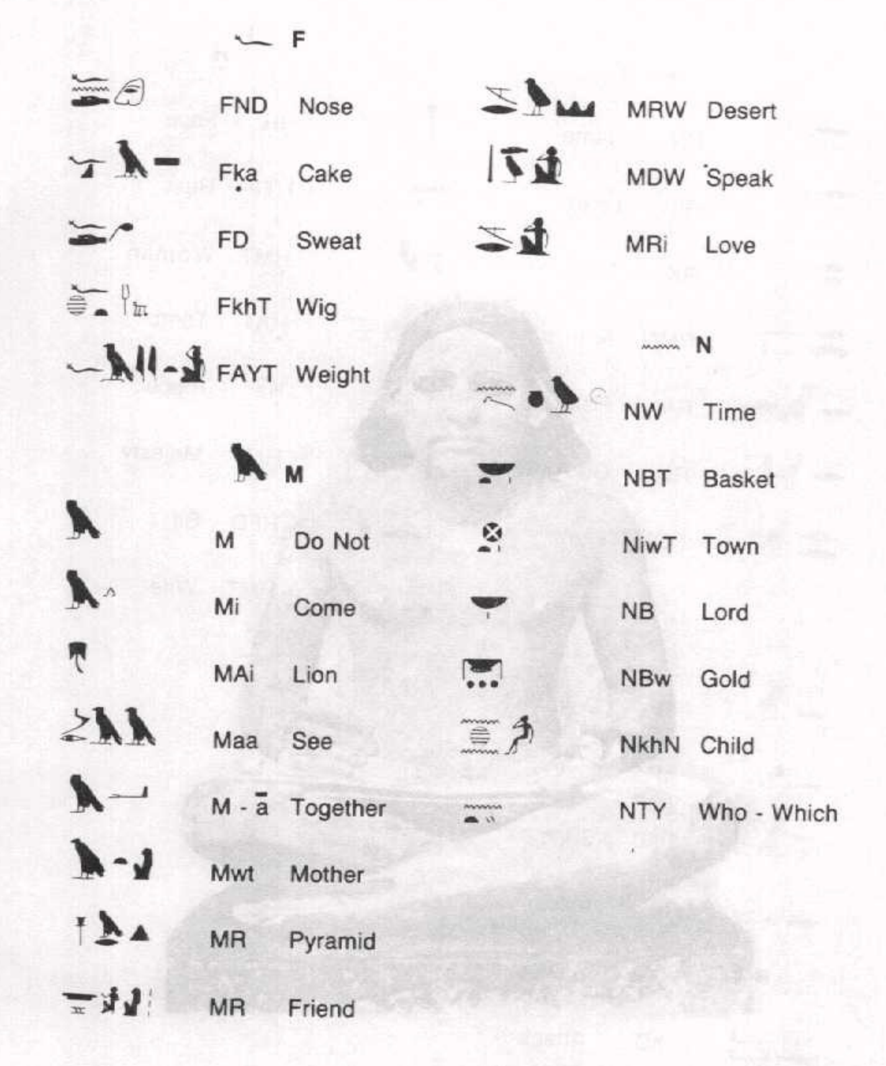
Transliteration	Meaning
w	They - Them - Their
wadj	Green
wNwt	hour
wāb	Clean
wbN	Rise
wr	Great

B

Transliteration	Meaning
BNrw	Outside
BiTy	King of Lower Egypt
BḥN	Cut off
Bw	Place
BNBNT	Pyramidion
Biai	Marvel
BNRt	Sweetness

P

Transliteration	Meaning
Psi	Cook
Pḥ	Reach
Pr	House
Pw	This
Pri	Go
Pchch	Control
PDs	Box



F

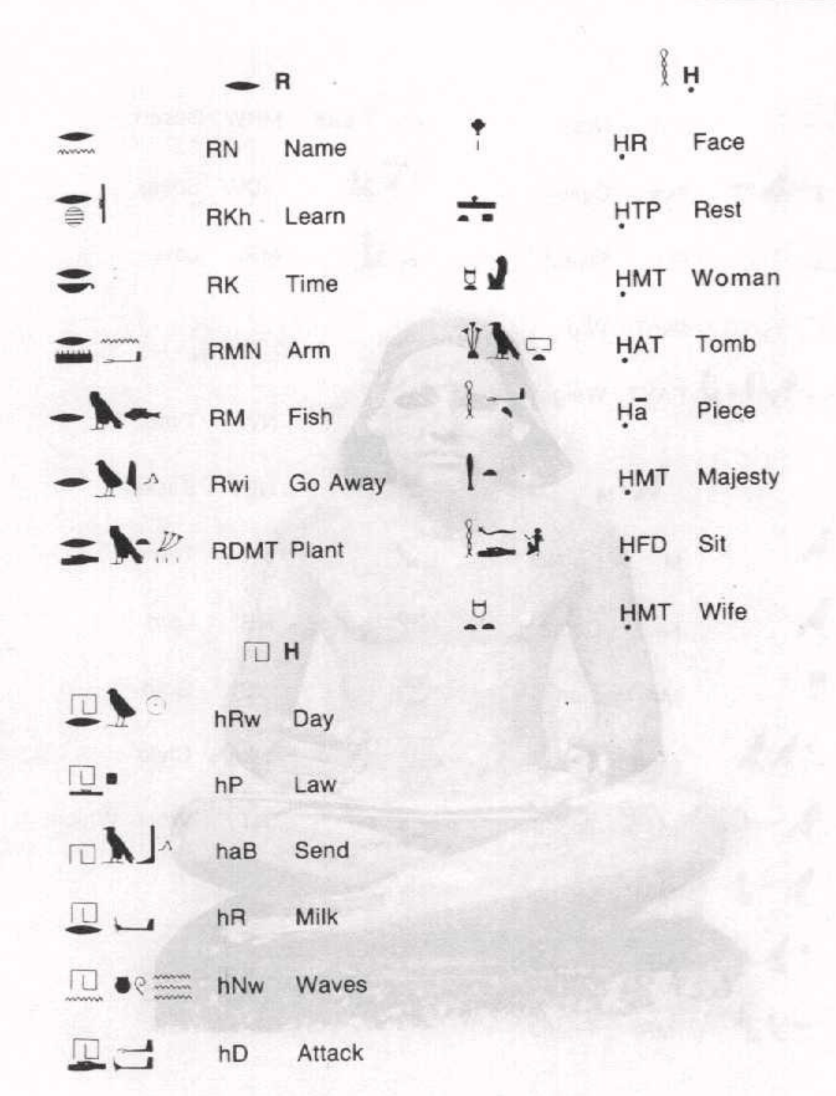
FND	Nose
Fka	Cake
FD	Sweat
FkhT	Wig
FAYT	Weight

M

M	Do Not
Mi	Come
MAi	Lion
Maa	See
M - ā	Together
Mwt	Mother
MR	Pyramid
MR	Friend
MRW	Desert
MDW	Speak
MRi	Love

N

NW	Time
NBT	Basket
NiwT	Town
NB	Lord
NBw	Gold
NkhN	Child
NTY	Who - Which



R

RN	Name
RKh	Learn
RK	Time
RMN	Arm
RM	Fish
Rwi	Go Away
RDMT	Plant

H

hRw	Day
hP	Law
haB	Send
hR	Milk
hNw	Waves
hD	Attack

Ḥ

ḤR	Face
ḤTP	Rest
ḤMT	Woman
ḤAT	Tomb
Ḥā	Piece
ḤMT	Majesty
ḤFD	Sit
ḤMT	Wife

KH (H)

Transliteration	Meaning
KhT	Fire
KhPR	Become
Kht	Wood
KhNM	Smell
KhRwY	Enemy
KhsBdj	Lapis - Lasuli

CH (H)

Transliteration	Meaning
CHT	Body
CHRD	Child
CHDB	Kill

S

Transliteration	Meaning
s	Man
sBa	Star
sN	Smell-Kiss
sB	Pass
sP	Time
sNF	Last Year
sNR	Take Care of
sKHR	Plan
ssh	Write
ssh	Scribe
sDJM	Listen

sH (š)

Transliteration	Meaning
sHFDW	Papyrus - Roll
sHwi	Light
sHABw	Food
sHMw	Summer
sHFYT	Majesty
sHN	Ring
sHsR	Tongue

Q (Ḳ)

ḲAi	Tall - High
ḲBḤ	Foot
ḲRF	Bag

K

KA	Spirit
KAT	Work
KFā	Shoot-out
KMT	Black Land - Egypt
Kk	Be Dark
Ka	Bull

G

GwG	Shout
GBA	Side
GNch	Star
GM	Find

T

TP	Head
TKHN	Obelisk
TA	Earth
TA ḤRY	Master
TM	Complete
TwT	Statue

Tch (Ṯ)

tcHBN	Quick
tcHNi	Old Man
tcHst	Tooth
tcHs	Neck
tcHpḥt	Cavern

D

DT	Hand
DwA	Morning
Di	Give
DPT	Ship
DsHRw	Blood
DGA	Walk

DJ (D)

DJD	Say
DJAMW	Young Man
DJaF	Heat
DJw	Bad
DJā	Storm
DJSR	Holy
DJR	End

VOCABULARY
ENGLISH - HIEROGLYPHICS

A

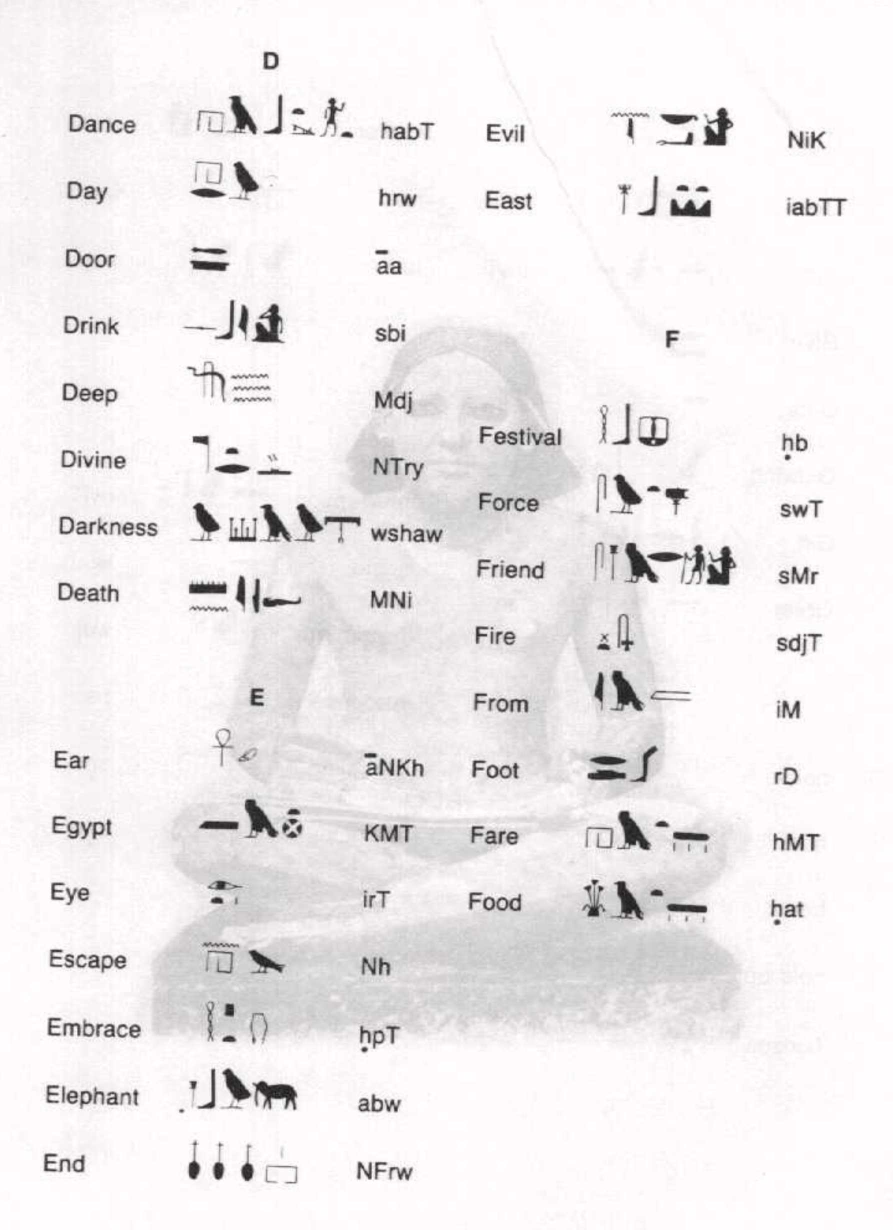
English	Transliteration
Approach	spr
Awake	smhs
Angler	sniḥ
Area	mdbwT
Answer	wshb
Adze	MskhTy
Ascend	iā
Abode	iārT

B

English	Transliteration
Breast	MNdj
Beauty	NFrw
Bread	aḥ
Boat	sḥyT
Battle	skw
Bed	AtchwT
Book	shāT
Book	shāyT
Brother	SN
Balance	MkhaT

C

English	Transliteration
Commander	chsw
Complete	KM
Cat	Miw
Crown	Mḥw
Crocodile	Msḥ
Colt	rNP
Crime	khbNT
Come	khpr



D

Dance	habT
Day	hrw
Door	āa
Drink	sbi
Deep	Mdj
Divine	NTry
Darkness	wshaw
Death	MNi

E

Ear	āNKh
Egypt	KMT
Eye	irT
Escape	Nh
Embrace	ḥpT
Elephant	abw
End	NFrw
Evil	NiK
East	iabTT

F

Festival	ḥb
Force	swT
Friend	sMr
Fire	sdjT
From	iM
Foot	rD
Fare	hMT
Food	ḥat



G

Grow	rd
Good	NFr
Gift	awT
Give	rdi
Gate	r-āwy
Glowing	asb
Girl	IDYT
Great	āa (i)

h

house	pr
heat	rKḥT
herds	hart
hold up	sTwa
horizon	akhT
hunter	Mḥ w
hall	wskhT
hale	wdja

I

interruption	rwiT
island	iw
inscription	wdj
introduce	bs
illuminate	sḥdj
inspector	sḥdj

J

Word	Transliteration
Jar	stchT
Journey	swaw
Javelin	NsYwT
Joy	rnnwT
Jabber	āāi

K

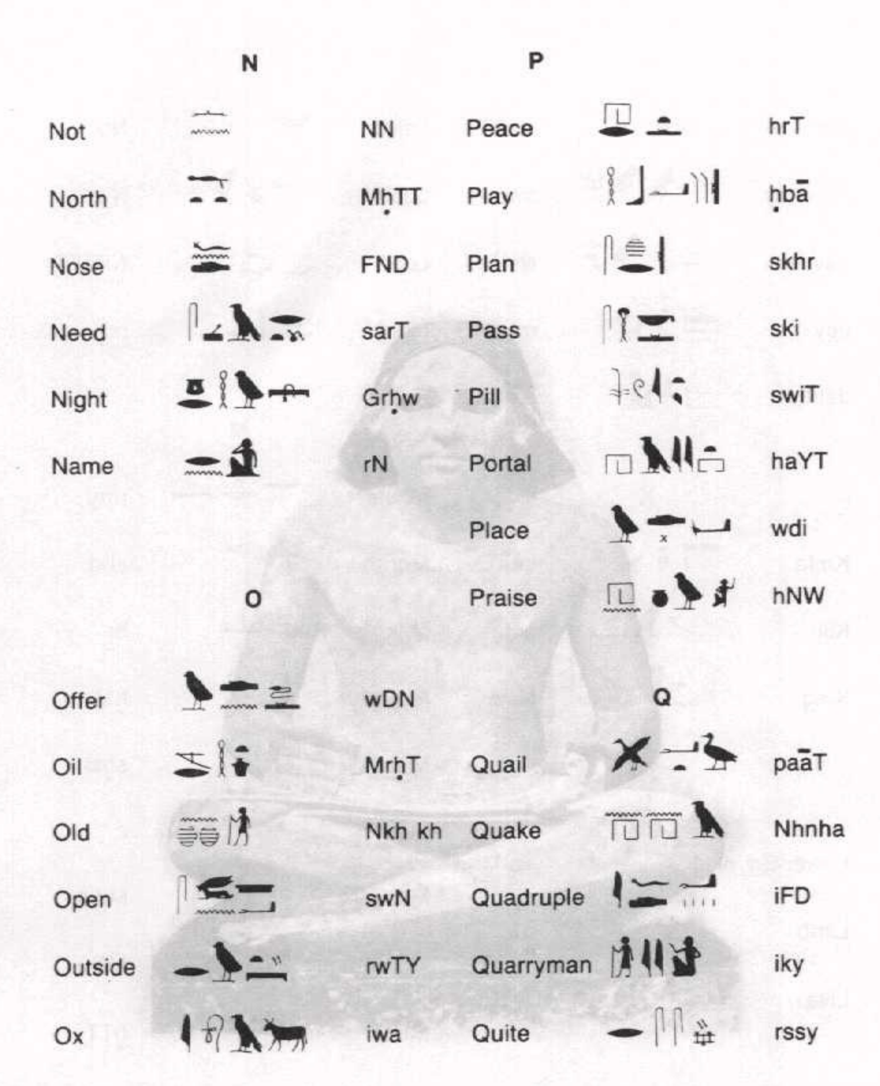
Word	Transliteration
Knife	shāT
Kill	sMa
King	Nsw

L

Word	Transliteration
Lower-Egypt	Ta-Mḥw
Limb	āT
Live	āNKh
Lord	Nb
Look	Nw
Leap	NFTFT
Light	rkḥ

M

Word	Transliteration
Master	rḥry
Month	abd
Milk	hr
Majesty	ḥM
Meet	sḥsi
Mouth	r
Measure	Mdja
Monument	MNw
Mine	ḥTT



N

English	Hieroglyphs	Transliteration
Not		NN
North		MḥTT
Nose		FND
Need		sarT
Night		Grḥw
Name		rN

O

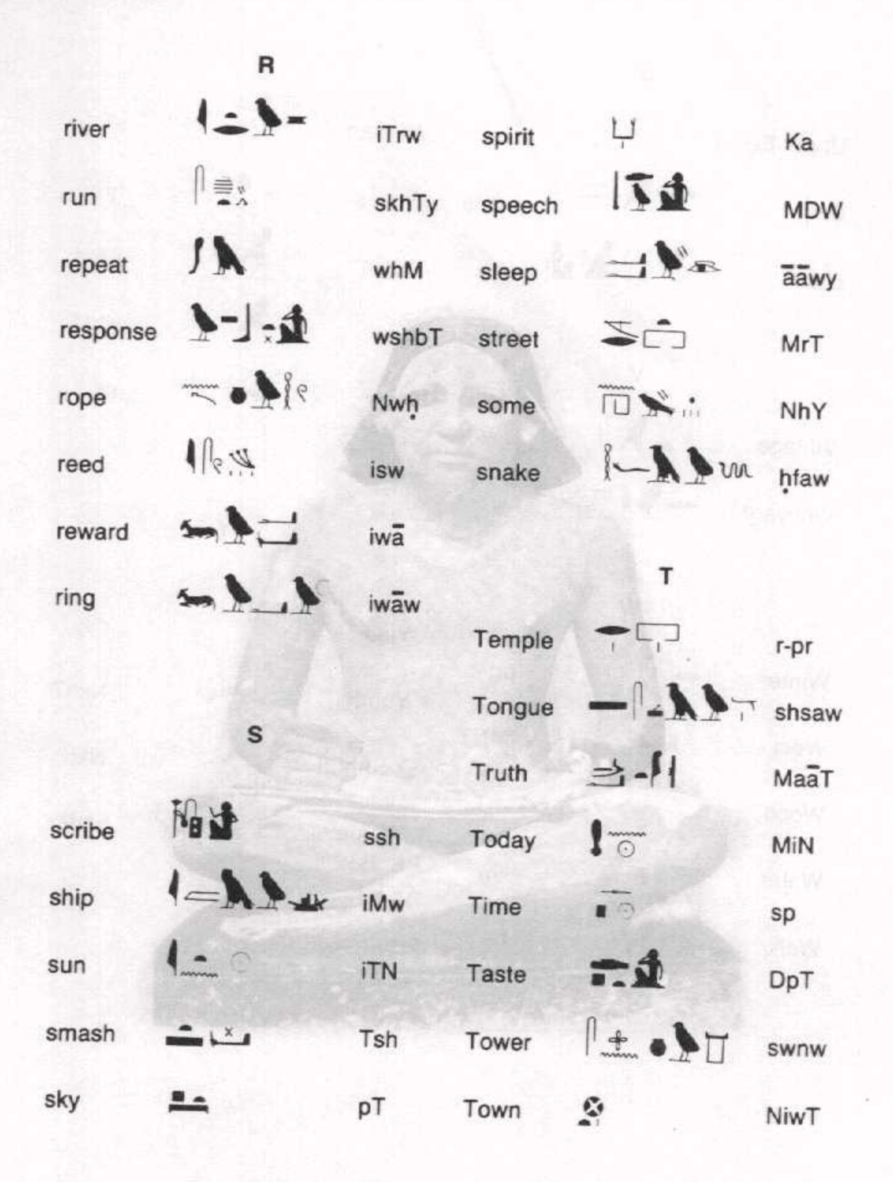
English	Hieroglyphs	Transliteration
Offer		wDN
Oil		MrḥT
Old		Nkh kh
Open		swN
Outside		rwTY
Ox		iwa

P

English	Hieroglyphs	Transliteration
Peace		hrT
Play		ḥbā
Plan		skhr
Pass		ski
Pill		swiT
Portal		haYT
Place		wdi
Praise		hNW

Q

English	Hieroglyphs	Transliteration
Quail		paāT
Quake		Nhnha
Quadruple		iFD
Quarryman		iky
Quite		rssy



R

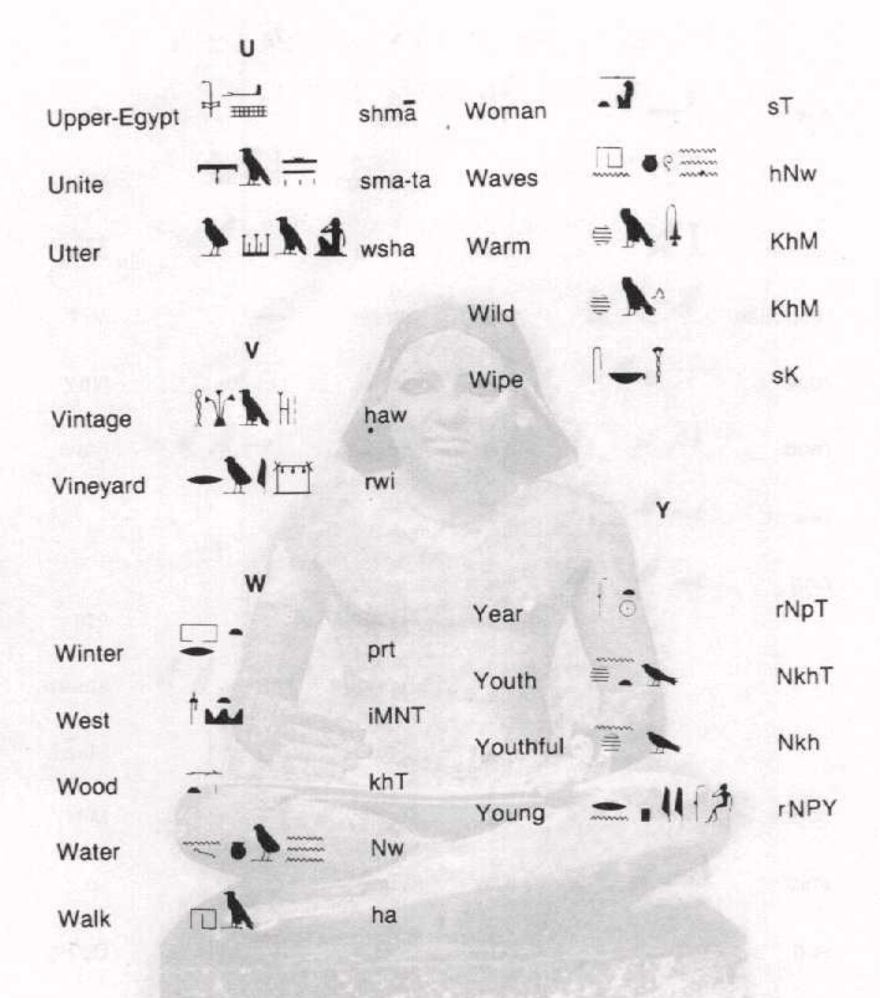
river	iTrw
run	skhTy
repeat	whM
response	wshbT
rope	Nwḥ
reed	isw
reward	iwā
ring	iwāw

S

scribe	ssh
ship	iMw
sun	iTN
smash	Tsh
sky	pT
spirit	Ka
speech	MDW
sleep	āāwy
street	MrT
some	NhY
snake	ḥfaw

T

Temple	r-pr
Tongue	shsaw
Truth	MaāT
Today	MiN
Time	sp
Taste	DpT
Tower	swnw
Town	NiwT



U

Upper-Egypt	shmā
Unite	sma-ta
Utter	wsha

V

Vintage	ḥaw
Vineyard	rwi

W

Winter	prt
West	iMNT
Wood	khT
Water	Nw
Walk	ha
Woman	sT
Waves	hNw
Warm	KhM
Wild	KhM
Wipe	sK

Y

Year	rNpT
Youth	NkhT
Youthful	Nkh
Young	rNPY

Translation of the Greek text of the Rosetta stone

1. In the reign of the young one who has succeeded his father in the kingship, lord of diadems, most glorious, who has established Egypt and is pious.

2. towards the gods, triumphant over his enemies, who has restored the civilised life of men, lord of the Thirty Years Festivals, even as Hephaistos the Great, a king like the Sun,

3. great king of the Upper and Lower countries; offspring of the Gods Philopatores, one whom Hephaistos has approved, to whom the Sun has given victory, the living image of Zeus, son of the Sun, PTOLEMY,

4. LIVING FOR EVER, BELOVED OF PTAH, in the ninth year, when Aetos son of Aetos was priest of Alexander, and the Gods Soteres, and the Gods Adelphoi, and the Gods Euergetai, and the Gods Philopatores and

5. the Gods Epiphanes Eucharistos; Pyrrha daughter of Philinos being Athlophoros of Berenike Euergetis; Areia daughter of Diogenes being Kanephoros of Arsinoe Philadelphos; Irene

6. daughter of Ptolemy being Priestess of Arsinoe Philopator; the fourth of the month of Xandikos, according to the Egyptians the l8th Mekhir.

DECREE. There being assembled the Chief Priests and Prophets and those who enter the inner shrine for the robing of the

7. gods, and the Fan-bearers and the Sacred Scribes and all the other priests from the temples throughout the land who have come to meet the king at Memphis, for the feast of the assumption

8. by PTOLEMY, THE EVER-LIVING, THE BELOVED OF PTAH, THE GOD EPIPHANES EUCH ARISTOS, of the kingship in which he succeeded his father, they being assembled in the temple in Memphis on this day declared :

9. Whereas king PTOLEMY, THE EVER-LIVING, THE BELOVED OF PTAH, THE GOD EPIPHANES EUCHARISTOS, the son of King Ptolemy and Queen Arsinoe, the Gods Philopatores, has been a benefactor both to the temples and

10. to those who dwell in them, as well as all those who are his subjects, being a god sprung from a god and goddess (like Horus the son of Isis and Osiris, who avenged his father Osiris) (and) being benevolently disposed towards

11. the gods, has dedicated to the temples revenues in money and corn and has undertaken much outlay to bring Egypt into prosperity, and to establish the temples,

12. and has been generous with all his own means; and of

the revenues and taxes levied in Egypt some he has wholly remitted and others has lightened, in order that the people and all the others might be

13. in prosperity during his reign; and whereas he has remitted the debts to the crown being many in number which they in Egypt and in the rest of the kingdom owed; and whereas those who were

14. in prison and those who were under accusation for a long time, he has freed of the charges against them; and whereas he has directed that the gods shall continue to enjoy the revenues of the temples and the yearly allowances given to them, both of

15. corn and money, likewise also the revenue assigned to the gods from vine land and from gardens and the other properties which belonged to the gods in his father's time;

16. and whereas he directed also, with regard to the priests, that they should pay no more as the tax for admission to the priesthood than what was appointed them throughout his father's reign and until the first year of his own reign; and has relieved the members of the

17. priestly orders from the yearly journey to Alexandria; and whereas he has directed that impressment for the navy shall no longer be employed; and of the tax on byssus cloth paid by the temple to the crown he

18. has remitted two-thirds; and whatever things were

neglected in former times he has restored to their proper condition, having a care how the traditional duties shall be fittingly paid to the gods;

19. and likewise has apportioned justice to all, like Hermes the great and great; and has ordained that those who return of the warrior class, and of others who were unfavourably

20. disposed in the days of the disturbances, should, on their return be allowed to occupy their old possessions; and whereas he provided that cavalry and infantry forces and ships should be sent out against those who invaded

21. Egypt by sea and by land, laying out great sums in money and corn in order that the temple and all those who are in the land might be in safety; and having

22. gone to Lycopolis in the Busirite nome, which had been occupied and fortified against a siege with an abundant store of weapons and all other supplies (seeing that disaffection was now of long

23. standing among the impious men gathered into it, who had perpetrated much damage to the temples and to all the inhabitants of Egypt), and having

24. encamped against it, he surrounded it with mounds and trenches and elaborate fortifications; when the Nile made a great rise in the eighth year (of his reign), which usually floods the

25. plains, he prevented it, by damming at many points the outlets of the channels (spending upon this no small amount of money), and setting cavalry and infantry to guard

26. them, in a short time he took the town by storm and destroyed all the impious men in it, even as Hermes and Horus, the son of Isis and Osiris, formerly subdued the rebels in the same

27. district; and as to those who had led the rebels in the time of his father and who had disturbed the land and done wrong to the temples, he came to Memphis to avenge

28. his father and his own kingship, and punished them all as they deserved, at the time that he came there to perform the proper ceremonies for the assumption of the crown; and whereas he remitted what

29. was due to the crown in the temples up to his eighth year, being no small amount of corn and money; so also the fines for the byssus

30. cloth not delivered to the crown, and of those delivered, the several fees for their verification, for the same period; and he also freed the temples of (the tax of) the *artabe*14 for every *aroura* of sacred land and likewise

31. the jar of wine for each aroura of vine land; and whereas he bestowed many gifts upon Apis and Mnevis and upon the other sacred animals in Egypt, because he was

much more considerate than the kings before him of all that belonged to

32. the gods; and for their burials he gave what was suitable lavishly and splendidly, and what was regularly paid to their special shrines, with sacrifices and festivals and other customary observances;

33. and he maintained the honours of the temples and of Egypt according to the laws; and he adorned the temple of Apis with rich work, spending upon it gold and silver

34. and precious stones, no small amount; and whereas he has founded tmeples and shrines and altars, and has repaired those requiring it, having the spirit of a beneficent god in matters pertaining to

35. religion; and whereas after enquiry he has been renewing the most honourable of the temples during his reign, as is becoming; in requital of which things the gods have given him health, victory and power, and all other good things,

36. and he and his children shall retain the kingship for all time. WITH PROPITIOUS FORTUNE : It was resolved by the priests of all the temples in the land to increase greatly the existing honours of

37. King PTOLEMY, THE EVER-LIVING, THE BELOVED OF PTAH, THE GOD EPIPHANES EUCHARISTOS, likewise those of his parents the Gods Philopatores, and of his ancestors, the Gods Euergetai and

38. the Gods Adelphoi and the Gods Soteres and to set up in the most prominent place of every temple an image of the EVER-LIVING King PTOLEMY, THE BELOVED OF PTAH, THE GOD EPIPHANES EUCHARISTOS,

39. an image which shall be called that of "PTOLEMY, the defender of Egypt", beside which shall stand the principal god of the temple, handing him the weapon of victory, all of which shall be manufactured (in the Egyptian)

40. fashion; and that the priests shall pay homage to the images three times a day, and put upon them the sacred garments, and perform the other usual honours such as are given to the other gods in the Egyptian

41. festivals; and to establish for King PTOLEMY, THE GOD EPIPHANES EUCHARISTOS, sprung of King Ptolemy and Queen Arsinoe, the Gods Philopatores, a statue and golden shrine in each of the

42. temples, and to set it up in the inner chamber with the other shrines; and in the great festivals in which the shrines are carried in procession the shrine of the GOD EPIPHANES EUCHARISTOS shall be carried in procession with them.

43. And in order that it may be easily disinguishable now and for all time, there shall be set upon the shrine the ten gold diadems of the king, to which shall be added a uraeus but instead of

44. the uraeus-shaped diadems which are upon the other shrines, in the centre of them shall be the crown called

Pschent which he put on when he went into the temple at Memphis

45. to perform therein the ceremonies for assuming the kingship; and there shall be placed on the square surface round about the diadems, beside the aforementioned crown, golden symbols (eight in number signifying)

46. that it is (the shrine) of the king who makes manifest the Upper and the Lower countries. And since it is the 30th of Mesore on which the birthday of the king is celebrated, and likewise (the 17th of Paophi)

47. on which he succeeded his father in the kingship, they have held these days in honour as name-days in the temples, since they are sources of great blessings for all; it was further decreed that a festival shall be kept in the temples throughout Egypt

48. on these days in every month, on which there shall be sacrifices and libations and all the ceremonies customary at the other festivals (and the offerings shall be given to the priests who)

49. serve in the temples. And a festival shall be kept for King PTOLEMY, THE EVERLIVING, THE BELOVED OF PTAH, THE GOD EPIPHANES EUCHARISTOS, yearly in the temples throughout the

50. land from the 1st of Thoth for five days, in which they shall wear garlands and perform sacrifices and libations

and the other usual honours, and the priests (in each temple) shall be called

51. priests of the GOD EPIPHANES EUCHARISTOS in addition to the names of the other gods whom they serve; and his priesthood shall be entered upon all formal documents (and engraved upon the rings which they wear);

52. and private individuals shall also be allowed to keep the festival and set up the aforementioned shrine and have it in their homes, performing the aforementioned celebrations

53. yearly, in order that it may be known to all that the men of Egypt magnify and honour the GOD EPIPHANES EUCHARISTOS the king, according to the law. This decree shall be inscribed on a stela of

54. hard stone in sacred [that is hieroglyphic] and native [that is demotic] and Greek characters and set up in each of the first, second and third [rank] temples beside the image of the ever-living king.